





# INTER NOS

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## *Editorial*

Due to an unavoidable delay the third issue of Inter Nos for 1957 will be late in reaching its readers. However in order to keep the sequence, for the convenience of subscribers who have kept their files intact since Volume I, we shall date it September.

We are happy to announce that Mrs. K. C. Clem, a charter Member of the Mount, has been chosen as the head of the Archdiocesan Council of Catholic Women. We know of no one more competent for this important Council though much time and labor will be involved in its conduct, during the year.

Again an honour has come to the English Department, through an announcement received by Sister Marie de Lourdes, from Justine Weiher. Justine wrote a lyric for an Hawaiian melody which won for her a two weeks vacation in Hawaii with all expenses paid. Congratulations Justine!

Sister Agnes Bernard, after a term at Cambridge University, toured Europe, and had the privilege of an audience with our Holy Father. Sister Mary Bernard, her companion, enjoyed a visit with relatives in Ireland. Sister Ignatia and Sister Adele Marie toured Spain, visiting art galleries and other places of historical interest. Rome was also a highlight of their tour.

Sister Gertrude Joseph attended the national convention of Medical Technologists in Chicago, going from there to New York for some research work at Fordham University, concerned with Cytology. In connection with this she visited Sloane Kettering Institute. Through her nephew, Admiral Miles, she enjoyed a special visit with Cardinal Spellman.

Sister Gerald and Sister Mary Brigid are at Notre Dame doing special work in their individual fields. Sister Timothy will study Gregorian music in Montreal. Sister Hortensia is spending the year in the East.

She is interested in a survey of education courses at Fordham University.

In June of this year, Mary Ann Munch, an alumna, received her M.A., from St. Louis University, with a major in dietetics.

Work on the new dormitory building is in progress.

Miss Elizabeth Mannix, a library employee, for the past seventeen years, has retired and is making a four month's tour of Europe. Ireland and Rome are her special points of interest.

## Honored Grandfather

By Miriam Tse

It is already four years since I waved good-by to the bearded figure standing forlornly by the bamboo gate that led to home. Yet his image is perfectly clear. Others who peopled those by-gone days are already dim. Honored grandfather remains in memory unchangeably real and solid.

He is a tall, stout, impressive man who constantly looks like he has lost his best friend. He has a tremendously, sorrowful chin, a lower lip that points out in an awful pout and a general air of the utmost disdain.

I seem to have spent the best part of my childhood, watching him bend over the bushes in our garden. He dug and watered with splendid energy. He would spit sharply in the palms of each hand whose skin was like gold leaves stretched across the fine bones. Then he would rub them together and with the good adhesive grip thus obtained, he would drive the shovel down with a sound that made the earth tremble. He was proud of the garden and the whole family was proud too because he was proud.

One winter, mother had decided to do away with the overgrown chrysanthemum bushes outside her window because they prevented the sunlight from coming in. When their strong, red roots did not push up as usual in the spring, she called grandfather's attention to them and together they decided that the chrysanthemums must have exhausted the soil and air in the garden and something else had better be planted there for a year or two.

"Roses?" mother suggested gently, "Narcissus? Flowering shrubs? I am only anxious to please you, father." Slyly she put narcissus in the middle of the sentence. They were her favourites but slipping them in carelessly, grandfather would think she did not care for them.

"Narcissus!" grandfather said with authority.

But then the war came and we had to leave the city and go to our mountain home. Grandfather had to leave his garden behind. But before he left he carefully dug up a few of the smaller flower bushes and put them in pots. He would not let anybody help him carry those pots and all the long train trip to Karuizawa he kept them by his feet. As soon as we arrived at our home, mother and father started

unpacking our things. But grandfather did not help them. He had already begun digging and planting his bushes. He drafted all of us to help him carry water from the old well behind the house because there was no water in the house.

Everybody talked about the war. Everybody said the planes were coming. It seemed funny to me that everybody here in the mountain was afraid of the planes. In the city we used to watch the glimmering planes roar across the skies. We would point at them and my brothers would vow that they were going to become pilots when they grew up and fly their planes over the city. I also thought how wonderful it would be to be so high up in the air. But now everybody acted so strangely when the planes roared. I thought planes seemed like homesick angels as they climbed higher and higher. But the big sirens would scream out and we would all run as fast as we could into the tunnel that grandfather and father had dug in the side of the mountain. It was a narrow dark tunnel with thick straw mats grandfather had put on the ground to keep our feet warm. When grandfather lay down, his head touched one wall of the tunnel and his feet the other. At the end he had built rows of shelves filled with sacks of potatoes, rice and canned food, but he had not put any candy.

Every night we went to sleep with our clothes on and every night my brothers and I wished that the sirens would ring again; because when the sirens rang, it was so much fun to get up in the middle of the night and be hustled into the tunnel. Our feet would be stiff and our teeth would be clattering but we loved the excitement. Before we had always gone to bed when it was dark but now when the sirens rang, we did not have to go to bed. We could go into the tunnel and play hide and seek. The tunnel always reminded me of the ghost-tunnel I once saw in the circus when we used to live in the city. But pretty soon we tired of our games and were fast asleep as if we were in our beds in the house.

Once in the tunnel I opened my eyes and saw grandfather pulling the blankets over us. I guess he never went to sleep on those nights. He must have sat at the entrance of the tunnel with our troubled dog, soothing and cheering it with clicking and chirping noises and ruminating under the dark roof in his patient way. I wondered why he did not fall asleep as we did, although we had tried so hard not to.

We had been living for five months in our mountain home now. I thought if this was war, it was fun. Here we had snow all over the place where we could sink ourselves knee-deep and the frozen river where we could slide in our heavy boots.

Once, early in the morning of a freezing January day, I heard rumblings and muffled footsteps outside in the snow. I felt funny inside and thought I was going to get sick. I opened my door saw grandfather. He had an old dressing gown wrapped about him and was creaking his way downstairs. Curious, I tip-toed after him, in time to see a big, husky man push open the front door, followed by half-a-dozen men all holding pistols. They all wore the same green

clothes and had green bandages round their legs. But the man who came in first had lots of gold stars on his shoulders and on the front of his coat. They glittered in the faint, gold light that came through the window.

The man with the gold stars shouted "Foreigner" and something else very fast to grandfather. Grandfather had told us never to shout. He had told us never to shout especially at older persons. I thought how brave this man was to shout right at grandfather's face. I could tell grandfather was trying to keep down his anger; the small blue veins in his temples were swelling and throbbing and the skin of his cheeks was drawn toward the wings of his nose. The man said something about looking for letters but grandfather said he did not understand what they were talking about. He looked so small talking to those big men. His mouth quivered and under the high arch of his brow, his lids were hiding all but a glint of bronze.

The man with the gold stars shouted to the others and they all started to look for something in the room. I watched horrified as one of the men burst open grandfather's favourite armchair with the end of his pistol. Grandfather's eyelids fluttered open and I could see the whole pupil, full of a sudden iridescence. The furrows deepened in his stubborn brow and his usual pout drooped larger than ever. Then one of the men turned to grandfather again. His voice grew louder and louder and he thumped his hand on a small table against the wall. Grandfather answered in his usual quiet way and to my surprise the man stopped yelling and went back to his searching.

By this time, the noise had brought mother and father and my brothers downstairs. They were all talking at once asking grandfather what was the matter.

"Calm yourselves. This is none of your concern. It is still early. Go back to sleep," grandfather ordered abruptly.

The men were still searching. They felt through all the furniture in the front room leaving the stuffings of the chairs strewn all over the room. A pile of papers and letters lay in a mass on the writing table in the corner. The drawers were all emptied out. Finding nothing in the front room, they started to break down the cupboards in the kitchen. Dishes and plates crashed to the floor. One of the soldiers shoved dirty hands into a barrel of rice so that it spilled to the floor—our precious rice that grandfather had bargained for from a farmer several days' walk away. The barrel of water we had brought in from the well splashed out and mingled with the rice on the floor. The men trampled on the mess, banged the ceilings and knocked on the walls. I suppose they did not find what they were looking for, because after a long time searching, they started toward the door. Before they went out, though, the man with the gold stars pointed his finger at grandfather and said they would be back soon. But they never came back again. It was as grandfather had said. It was none of our concern.

After a whole winter of chilly days, May suddenly brought us true spring weather. The sun warmed the mountains and the forest; lingering patches of snow gradually disappeared and the mud rose



deep in the roads. Between the house and the dark woods that lay beyond, was a stretch where a few trees had been cut. We had used them to feed the great stove for the whole winter. But now there was no wood left, so one morning, grandfather set out for the stretch to get some more. Whether he really was as strong as I remember, I do not know, but I watched him stand on one side of a tree; the ax in his hand rose swiftly and fell obliquely on the trunk. At every stroke, a great chip thick as his hand flew into the air. The tree began to lean slowly; he stood back and watched it fall, shouting at the same into the chair and fell asleep.

At noon mother came out of the kitchen door and called to us that lunch was ready. Slowly, grandfather straightened up, wiping away with the back of his hand the drops of sweat that ran into his eyes. At home hot soup smoked in the dishes. We ate very fast and without a word for one did not speak at table. Pretty soon grandfather pushed back his dish and tilted his chair back with satisfaction. He thrust his hand into his pocket, drew out his pipe and the little leather bag filled with tobacco, and seated himself in the armchair saying: "I have lunched well." Then as he smoked, he sank deeper and deeper into the chair and fell asleep.

In mid-autumn of that year, the war ended. Mother and father began to talk as though they were dreaming and young again. They sounded happy again and they kept listening to the voice on the radio, until late at night. We were going back to the city. I was so glad that I could not go to sleep even after I went to bed. I was glad that we were going back to the city, not because the war was over. I would be able to see my friends and we would live in the house by the sea again. Mother and father packed our things.

The day of our return to the city finally came. We were so excited that we could not even eat and when at noon, the oxcart lumbered up the mountain path, we were already waiting at the front door with our trunks and packages. Grandfather sighed when he saw the oxcart. He sat down on one of the stone steps in front of the door. He stroked his beard and something like sorrow came into his eyes.

"It is a sad day that I have to leave my plants," he mumbled gazing at the tall plants around the yard. Mother said in an even more quiet voice, "Ah, but you will have your garden back in the city."

"That is true, my daughter, that is true," replied Grandfather. He began to pile bundles in the cart.

When we reached the city, we were afraid. We found it hard to recognize our house. It was shattered and burnt on all sides. But it was not as bad as the other houses standing like skeletons along the street. Only a few dried stalks of plants leaned against the blackened walls of the kitchen. I looked at Grandfather.

But soon spring came and warm sun and Grandfather had again coaxed up some young, green shoots. What there was in the sight and smell of the garden, to which Grandfather gave his time and his strength I do not know. I wanted very much to know. I thought of the questions I would ask Grandfather. I did not ask however, because I was afraid to sound silly to Grandfather. He spoke to us

children as persons, not as pets or idiots, and he expected us to speak to him in the same way. So I only watched him and tried to guess what was in his heart while he lost himself in his plants.

One summer evening, we children had plotted to go out and lie in the sand on the beach. Somebody had to ask Grandfather's permission. We all knew that Grandfather was more indulgent to my youngest brother, John, so we chose him to go and ask. After dinner, he went over to where grandfather was dozing and sat on his knee. Grandfather startled, opened his eyes and stared wildly at John. John hesitated, but with all his courage asked, "It is now summer. Don't you think it would be nice to sit out on the sand?"

Grandfather grunted and we all cried out with joy, for a grunt from him almost always meant approval. We got blankets and spread them out in the sand and laid ourselves down. The night was quiet but the quiet was rather an absence of noise and the presence of the sound of the waves and the breeze swaying the little pine trees along the house with a cool sighing. I wanted to do more than look and listen to this quiet beauty, something to make this quiet stay in my heart.

Soon mother and father and even grandfather came out and lay on the blankets too. We were lying in the stillness of the night for a long time when I saw that grandfather's head had fallen, and that he was very still: I thought his evening drowsiness was coming over him as usual but suddenly he sighed and began to talk. I realized only gradually that he was talking about his childhood in China.

" . . . . And then I lost heart; I grew tired of my work and of the countryside; I began to hear people talk about the wealth they could get in Japan. I began to hunger and thirst for this place they were all talking about. As for the place of my birth—Well, in those days when the work was done, instead of smoking inside and talking with grandmother, I would go out into the yard and sit without moving, thinking about being rich. Then I would look over the fields that I had made with the labour of my two hands and detest them because they were small, and meager and tied me down. And then your grandmother would come out quietly and sit down beside me and would say to me, 'Well, when are you going to be on the move.' Instead of telling me that I was no better than a fool to leave the farm behind—as most women would have done, she only sighed a little and thought of the years that would lie before her. When she asked, I could not answer for I knew I had nothing to say and the yearning in me was too great to be disobeyed. Finally I came here and here I have been for forty years and now it is the will of the gods that I shall not be allowed to see again the land of my birth. . . ."

He was silent after that for a long time and I wondered if he was thinking about things that might have been. I looked at Grandfather. His chin had fallen on his breast, his hands were lying open on his knees. His long white beard looked silvery in the pale light. His eyelids, wrinkled as an old bird's, fell over his eyes, and he breathed deeply. A great stillness filled the place where his voice had been.



## The Deus Ex Machina

By Patricia Mears

Among the many aspects of the Greek theatre are those devices and innovations by which the playwrights made their productions more attractive, and believable or readily understood by their audiences. In this paper I would like to discuss the *deus ex machina* as it was used in the Greek theatre and trace it briefly through the ages until it has come down to us with an implication somewhat different than the original meaning.

In direct translation *deus ex machina* means "god from the machine." This god was introduced to bring the action to a quiet close and to "ordain the ritual on which the tragedy is based—thus making the performance itself a fulfillment of the god's command." Knowing, as we do, the importance of fate in Greek life in general, and in the Greek theatre in particular, we are now able to see why the audience expected and even eagerly anticipated the appearance of the god, and why the appearance, of itself, was so necessary. However, in modern times the true meaning of this device has been lost, or at least drastically changed. The *deus* can now range from a previously unknown twin brother who arrives at a strategic time to a nurse who remembers how, many years ago, the babies were accidentally placed in the wrong cradles; in fact, it can apply to anyone who solves the difficulties written into the plot, whether he is divine or otherwise.

The machine from which the god came was known as "the crane." It was a simple machine by means of which an actor could be suspended in the air, lifted to the upper part of the scene building, lowered from a height to the level of the orchestra, or swept back and forth across the stage. The exact date when the machine was introduced is unknown. We know definitely that Euripedes used it; however, he did not restrict its use to gods only, for when Medea makes a flying exit in her fiery chariot it is certain that the same type of machine that whisked gods onto the stage whisked her off the stage. Some people even date the machine as far back as Aeschylus, but although he certainly used gods in his tragedies, it is still a matter of discussion as to whether they came from seemingly supernatural sources or whether they lowered themselves to the level of mere mortals and walked onstage. The machine was also definitely used by Aristophanes, but as would be expected, the majority of the usage was devoted to such unorthodox practices as flying a man riding on the back of a dung beetle across the stage.

From its hazy beginnings we know that Greek drama gradually evolved to a point where the participants were divided into a chorus and a chief speaker. We also know that the members of the chorus were eventually dressed as Satyrs. Now, since the chorus were Satyrs, we may safely assume that at one time or another the chief speaker was supposed to be Dionysus, and that as the drama developed, other gods were introduced as chief speakers, and that with the final flowering of Greek drama in the Periclean Age, the character

of this god was carried over as a forceful reminder of the "integral part he played in the old ritual." The Greek audience knew and realized this fact fully, but our knowledge of the devise has become rusted and warped into its modern connotation with the passage of time.

We know that Aeschylus habitually used divine personages, although he usually saved it for the last play or a trilogy, but as was mentioned before, his *dei* hardly ever used the machine to make their entrances. We find that Sophocles, who continually strove to break with strict ritual and attain a more natural tragedy, uses this devise comparatively little. In his *Philocrates*, however, we find the only instances of an "unquestionable vicious *deus*."

In Euripides the case is very different and he was perhaps unduly fond of the divine epiphany; on occasions he even weakens his plays by their insertion. This last statement is not always true, for in *Iphigenia in Tauris*, Athena—the *dea* in question—is placed in the drama more to complicate the plot than to solve it; in fact, the whole plot had to be changed about to accommodate her.

Gilbert Norwood maintains that Euripides became so fond of the "rescue-drama" that his *deus ex machina* becomes a figure of romance rather than tragedy. In his opinion *Hippolytus* is the weakest case of a forced *deus*, and says that Artemis appears only to give her beautiful farewell speech and an astrological prophecy, which actually could have been done by anyone. This last example seems to bear out the opinion of Lucas—that in the plays of Euripides the *deus* is really an epilogue.

In Aristophanes any genuine use of a *deus* is twisted for the sake of comedy, and although plenty of gods appear, none can be said to be used in the equivalent sense that they are in tragedy.

Even from a quick scanning the obvious misuse of the *deus* is easily seen. The inferior dramatists of Greece used this devise to get out of difficult situations in their faulty plots. The misuse became so rampant that it caused Aristotle to remark:

"The solution of the plot should spring from the plot itself, not from the machine. . . . the machine should be used for matters outside the play: either past events that a human living being cannot know, or future events that need prediction or reporting; for we ascribe all-embracing sight to the gods."

Apparently the corruption of the true meaning of the *deus ex machina* started with the early Greek inferior dramatists, but they were helped along substantially by Horace in *Ars Poetica*, in which he writes himself into a hopeless tangle and has to rely on a god to get him out of it. Horace doesn't seem to be able to follow his own advice, for he says himself: "Let no god take part, unless a knot arrives that is worthy of his steel." Perhaps he thought his knots were worthy.

Seneca, who dabbled in the theatre, among many other pastimes, seems to use the Euripidean conception of the *deus* as interpreted by Lucas, that is, employing the god to make an epilogic pronouncement, in his *Hercules Oetaeus*.

The use of the *deus ex machina* continues over into the Renaissance theatre. Here we must remember the position of the Church, and the instructive power of the miracle, mystery, and morality plays. The people were well acquainted with the type of plot in which the characters were saved from "the wickedness and snares" of the devil by the introduction of a saint, and if St. George wasn't seen defeating the fearsome dragon the public were sorely disappointed. Later on more allegory was introduced into the morality play, and productions like *Everyman* became common. In plays of this type the *deus* appeared in the guise of good-works, or some other shining virtue. Another interesting case is found in the French *Les Miracles de Notre Dame*, and the German *Mariaspelle*, in which, time and time again, the Blessed Virgin appears to rescue a favorite from some dire predicament.

In Shakespeare we see countless instances of the *deus* in its modern connotation, but perhaps the character who slips most easily into the Greek pattern is Robin Goodfellow or Puck, a mischievous sprite who appears in *Midsummer-Night's Dream*. Not only does he appear in the play to solve countless difficulties, but he also comes back to speak the equivalent of the epilogue, which ends:

"So, good night unto you all  
Give me your hands, if we be friends,  
And Robin shall restore amends."

In reading the plays of Moliere, especially in *Tartuffe*, which is generally pointed out as having a *deus*, we see that its original meaning is gradually becoming dimmer. The Police Officer, who arrives in time to save Orgon's home and family from Tartuffe, is definitely and substantially human and seems to conform more to the *homo ex machina* than anything of a divine source.

It would seem that a situation roughly comparable with the above occurs several times in Chinese drama; the character who serves as the *deus* is an Imperial Official who acts in much the same capacity as Moliere's officer.

On viewing our modern theatre, or, in fact, all types of entertainment we see countless possibilities for *dei*, taken in their modern connotation. Perhaps the most hackneyed and misused of these is the soap-opera, which is kept going, from year to year, by the appearance of lost wills, lost relatives, and which generally results in lost listeners.

One of the best instances of the *deus ex machina* in its true meaning that I have seen recently is the character of Tabitha or Dorkas in *Miracle at Blais*, by Josepha Niggli. Tabitha of Biblical fame comes to help Madeleine, a woman in the French underground during the last war.

The length of this paper necessarily limits examples of individual *dei*, and I have chosen the foregoing because they represent the conceptions of times and peoples, and because they show the gradual change of the term. The main reason for this change seems to have been public demand. The *deus ex machina* gives us an "antique peaceful close." However satisfactory this may have been to the

ancient Greeks, we of today demand a "strong curtain," and so we have taken the original meaning and adapted it to our own needs, which is really what all people have been doing since time began.

## The Structural Principles of Sophocles' "Electra"

By Elsie Szaudy

In Sophocles' "Electra," the character of the heroine, Electra, is affected by situations and circumstances. These situations are so contrived that they increase in intensity, thus forming not only a dramatic story, but also drawing more and more upon the reserves of the heroine's strength and resolution. After the prologue, the whole play is like a series of attacks which call for an increasingly strong defense.

Since these separate attacks are bound into a consistent and beautiful whole, I was interested in how Sophocles structured his, as F. J. H. Letters says "best-constructed play." The more I re-read the play, the more I became convinced that Electra herself was its greatest structural principle, because she, being the center of everything, unifies all that revolves around her. This, then—the structural principles of "Electra"—is the subject of the paper. Though I consider Electra the most important, we will also see what effect the chorus, irony, contrast of characters, and action or movement have on the play.

The prologue is interesting and important since it explains the motives of Orestes, which so well contrast with and complement those of Electra. It also lays the groundwork of the intrigue which is to play an important part in the drama. Actually, the prologue outlines the situation as a whole.

At the end of the prologue, Electra's voice is heard and the Paidagogos calls attention to it. Orestes, thinking it may be Electra, wants to wait. But the Paidagogos insists that nothing must come before the due performance of the rite to Agamemnon and, therefore, Orestes leaves. His so doing certainly causes Electra an hour of anguish. Sophocles contrived this plot partly as a slight dramatic thrill: Will they meet now or not? This plot also gives a link between the prologue and the succeeding scene.

The transition from the prologue is indeed a change. Instead of the bright song of the birds (heard in the prologue), we hear the mourning of Electra. Her ode gives us the key to her character and to her part in the play. The tone of her whole song is one of personal grief and suffering. We see Electra here in the situation as it is and has been before the first moves in the attack are made. The first move is the friendly counsel of the chorus. Their well-meant attempts at consolation and their advice that Electra should, like



her sisters, make the best of a hard lot, only bring out her irreconcilable nature and her abandonment to her sorrow.

At the same time careful hints, which will make smooth the way of the drama, are dropped. Chrysothemis and her attitude are outlined, we hear of the long waiting for Orestes, and Electra is warned that she is laying up trouble on top of trouble for herself.

Electra is brought to a calmer mood by the gracious yielding of the chorus, and she explains her unbending attitude by describing the conditions under which she lives. This speech is full of character in that Electra describes things as seen by her. Both at the beginning and at the end of the speech she recognizes the unpleasant effect her situation is exerting over her.

An important detail brought out by an inquiry of the leader of the chorus serves two ends. We find that Aegisthos is safely out of the way, and that he is evidently a tyrant who keeps a tight hand over his subjects.

The next scene is that with Chrysothemis. It is developed in three stages. At first she is the foil to Electra. This was already foreshadowed by the chorus, which also served as a foil, but now the contrast is sharper. Not only are these two women in the same position, so that the contrast of their attitude is more marked than that between Electra and the chorus, but Chrysothemis is also less sympathetic to Electra. Secondly, Chrysothemis gives her reason for coming—Aegisthos is resolved to put an end to Electra's opposition. This point does double duty. It is the beginning of the real "attack" which is to leave her entirely defenseless and entirely unafraid, and it shows us that Electra's unyielding hostility to her father's murderers is not a useless self-indulgence. It also strengthens our feeling that Aegisthos is the real enemy and it gives a new urgency to the desire for Orestes' return. Thus, the pace of the action is definitely quickened.

The dream of Clytemnestra, the third point, is now introduced. So rapt is Electra in her own dream of vengeance that, before she knows what Clytemnestra's was, she hails it as an omen. This sudden hope, caught up and enlarged by the chorus, is an ironical prelude to the news which is coming of Orestes' death. It is doubly ironical since that news is false and he really is coming to bring happy results.

The next section of the play opens with another indirect reminder that Aegisthos is the tyrant. Electra is not afraid of Clytemnestra. In fact, she hates her, but it is Aegisthos who sits on Agamemnon, and sleeps in his bed. Clytemnestra, on the other hand, hates Electra, but it is Aegisthos who threatens her with death. However, Electra's grief at Orestes' death is embittered by her mother's reception of it.

The chorus gives us a slight relief from this intensity. It shows Electra at her lowest ebb, rejecting the best consolation that the chorus can offer. This passage ends in a swift change. Excited by the offerings she has seen at Agamemnon's tomb, Chrysothemis enters with her "My dearest, I am running to you with joy" (p. 85). These offerings are used by Sophocles to give a new and ironical twist to his plot and to further his study of contrasting characters.



But this twist also heightens our sense of the disaster which has befallen Electra. It is the culmination of the attack on her.

During the next few moments, she faces in earnest the possibility of killing Aegisthos herself. Here we see Electra crowned with this plan which she deceives herself into thinking will cover her with glory. This moment is prolonged and reinforced with the second strophe of the chorus.

Now we come to the long-postponed recognition scene. We have followed the gradual disclosure of Electra's character from the slow beginning, in her first ode, to this last scene, where she rises almost above herself. Nothing remains but to draw the threads together and to accomplish the vengeance. The scene opens quietly on a low note of lamentation, for it is to end on a high note of rejoicing. Electra gives a long speech over the urn, delaying still the recognition.

The dramatic purpose is to show us yet another side of Electra. It is a striking contrast with the previous scene: we see not the Electra rapturously in love with murder, but a very womanly Electra. All the natural affection of which she has been so long starved comes back in a torrent.

But the rejoicings of Electra are too long-drawn-out and they impede the action. Sophocles' point was that even the long-cherished schemes of vengeance must give place to Electra's joy at the unexpected recovery of her brother. When the Paidagogos comes out abruptly to recall them to the matter at hand, Electra welcomes him excitedly and at some length. This brightest moment of the play is a relief from what has gone and a contrast to what is to follow. The two men enter the palace, and Electra is at last brought back to the realities of the situation.

From now on, there is no delay in the action. Electra, on the stage, interprets to us what is happening within. Not for a moment does Electra leave the stage. At last comes the swift and terrible end. The doors of the palace open showing the living and the dead. In the conclusion, the chorus briefly observes: "O Atreus' suffering seed to freedom barely emerged through this struggle realized." "Electra," then, ends with the re-establishment of justice, the appeasement of the dead, and the fulfillment of oracle and dream.

Thus, by examining the composition of Sophocles' play, "Electra," we saw how every detail in it subserved the main purpose. The situation, as it developed, revealed more and more of Electra's nature, and everything had a direct bearing on this. We saw how the irony was often two layers deep. And yet, every move, however spectacular, had its direct bearing on the main theme. It was also interesting to watch the action of the play. It worked up from a slow start, and by gradually increasing momentum and gathering force, it built up to the tremendous finish. It is all of these principles combined which have made "Electra" such a magnificently structured play.

## Letters from Abroad

From Sister Agnes Bernard, a postal from Milan shows the church of St. Ambrose, the famous Bishop of Milan. She says, "We are on our way to Rome. The weather so far, not unlike Los Angeles. Keep me in your prayers."

July 18, 1957

Yesterday we had an audience with the Pope secured through the soliciting on the part of Father Wagner of the good office of the Master General of the Dominicans who had taught Father for the two years he studied at the Angelica in Rome.

The experience was one it is hard to describe but I shall do my best when I return. I just wanted you to know I included each of you in that blessing, for I had written a list of names, among whom were yours, and I held them in my hand while the Pope gave the Apostolic blessing. He definitely said, the blessing was not only for us, but also for those for whom we wished it. He spoke in Italian, French and English. We shall be here until the morning of the 24th, when we go to Lourdes. And again you will be there.

Letter from Sister Ignatia from Spain

Colegio Mayor de la Asuncion  
Calle Sanchis Sivera 3  
Valencia Espana

July 18, 1957

Things are a bit the same since we got settled here—we like it—it is a pleasant and congenial set-up. The young woman who is a sort of house mother is a very delightful person. She is a medical student going on for surgery, so she tells us. She has four years to go. Elizabeth makes it very pleasant for us here.

There are several churches within walking distance, but we go to one called "The Good Shepherd." It was badly bombed and burned during the war, but they are bravely going ahead with a program of reconstruction while the services go on unabated. There is great devotion to Our Lady under many titles and to the Blessed Sacrament.

It has been a source of amazement to us to see pictures of Our Lady and of the Sacred Heart, etc., in places of business and even factories named for Our Blessed Mother.

It is touching to me to have the little children run after one to catch at our crucifix and kiss it; sometimes this will be a good-sized boy—how self-conscious an American boy, of any size would be!

Saturday on a wonderful excursion to a place called Peniscola—a tiny peninsula jutting out from the coast a little north of Valencia. The old castle was built by the Templars in the 13th century,—then it was added to and rebuilt in the time of the Anti-Popes and Benedict XIII, who was Pedro de Lucea, a Spaniard who returned here to live, when he was deposed, protesting to the last that he

had been rightfully elected. The professor who took us through and lectured was very interesting and said there had been much research of his life and that he truly believed what he maintained.

It is a beautiful spot, this big rock crowned by a badly ruined castle. There is a terrible dungeon down underneath.

Clustering around below the castle is a little fishing village, made up of cluttered homes of fishermen, and tiny narrow streets winding between them—most picturesque.

The women sit by the hour in the shade of a great wall or a house mending nets made of the finest thread with which they catch the tiny six inch lobsters. They call them "langostemas."

We talked with a few of them. There is a church there, a very poor one, and they have a priest.

The excursion was a university project, so on the return trip we visited the old Roman theatre at Laguntuna—a most interesting ruin. The climb was rough and rocky, but I managed to make it, and was glad I did. A couple of nights ago we went to the University to hear some students sing. The regular group numbers about sixty, but during the summer they are not all here. We heard about twenty-five. They did it very simply, grouped on one side of the corridor of the Main Central Court. It was most beautiful. They sang folk songs and traditional airs of the different provinces. They ended with the beautiful Ave Maria of Vittoria, which the director reminded us was composed by a Spaniard.

We met the young man afterwards—tall, very slender with a beautiful sensitive face.

I have painted a little. At first I could not get to it, because we moved around so fast. Here in Valencia, it is hot and enervating—the heat and humidity create a lassitude. One would think it would be cool on the Mediterranean.

#### Valencia

Yesterday we went on an excursion. Students and three of the instructors who lectured and explained various points of interest. The trip to the amphitheatre at Saguntum was tremendously interesting. I would have liked more time to browse.

You almost had to be a mountain goat to clamber among these ruins. They told us that two years ago, the students gave a play of Cervantes, dealing with the siege of Saguntum. You would have loved to be here, I know. I like Spain!

Collegio Mayor de la Asuncion  
Calle Sanchis Sivera 3  
Valencia Espana

To the Sisters of the Mount:

I know you have all experienced the joy of hearing from home, when you are far away, so thank you every one for your letters and notes. I am afraid I have often been remiss so I experience a sense of humility and gratitude for your kind remembrance of me. Our stay in Valencia seems to be nearing its close, and there is still much

to see. Elizabeth, the young woman in charge here, said to me the other day, "I think you will be leaving Spain with a much better concept of the people and the country than most of the tourists who come here.

We have been very fortunate and have been able to reach into something beyond the mere exterior. Sunday we had a wonderful excursion to a very old town, by the name of Jativa, about an hour by train from Valencia. One of the young women, who finished at the University before we came, was here for a week or so after we arrived. She was very friendly and we all liked her very much. She invited us and Elizabeth for the day, last Sunday.

We took the 9:00 train, had Holy Communion here and Mass at 12:00 at Jativa—a fine old church, which like so many, is recovering from the Reds. Between nine and twelve we explored the interesting things in the town. We saw in the treasures of the Cathedral a beautiful Medieval processional cross, all worked in gold, silver and enamel. Consuelo has been making a study of its history, so it was doubly interesting to me.

There were other beautiful treasures,—monstrances, chalices and a litter said to have been made of gold and silver sent to Spain by Alexander VI from treasure brought by Columbus. The pope they say was from these parts, if that is anything to crow about!

We loved Jativa. There is a great stone trough in the center of the town, where the women still come to wash the clothes. Everywhere are fountains and running water, but few, among the poor, have water in their homes. They go, as they did centuries ago, and carry home jars from the public fountains. There are high hills and mountains surrounding the town, but far enough away that there is an immense valley they call "La Hwertaor La Vega" all like green velvet as far as one can see. I never saw a more beautiful sight. On one side surrounding a hill, which looks like an island, are the rice paddies—all submerged in water—then crowning the hills on one side is an ancient Arab castle and city wall—grand in its ruin and isolation. We went two-thirds of the way up. It is very steep, rocky and barren, so you see all kinds of contrasts. Along the steep climb are two hermitages, one dedicated to St. Felix, one to St. Joseph. They were badly harmed by the Communists. The old woman caretaker of one, told me something about those days and almost cried recalling it.

There is a street, which is practically lined on both sides with battered old palaces, bearing their stone-carved escutcheons on the exterior. We were able to go into the Main hall of some of them. This frequently leads into a beautiful garden court.

We were entertained wonderfully by Consuelo and her charming family. But all these people are, even now, recovering from the tremendous losses suffered during the terrible war. They are brave and wonderfully good people.

One of the difficult things still, for us, is getting used to the food. I sometimes long for Sister Dolorine and her masterpieces.



# A SURVEY OF THE MIDDLE EAST

## Nationalistic Abandonment

By Elizabeth Granville

### A STUDY

Two divergent domains rule the world—the domain of Islam and the domain of war. The domain of Islam must inevitably pervade throughout the world and consequently encompass the world of war. Here lies the basic premise of the Islamic peoples whose force in the Middle East has such a strategic impact on the rest of the world today. I shall attempt to present the Islamic sphere of influence in the modern world as a result of the Islamic religious doctrine.

This sphere of influence is a direct effect of what Islamism manifests: a complete submission to the will of God. This is abandonment for the Arabian in all phases of life. As Islamism is a doctrine which finds significance in all aspects of the Arabian's life, the religious doctrine must be understood in order to realize how and why it is a way of life for 374 million human beings.

"Abandonment" indicates the *how* and the conviction that Mohammed was God's Prophet is the *why*. These two factors reveal further implications in the Islamic way of life. First it is a theistic way of life which places emphasis on man's futility and weaknesses and God's omnipotence and greatness. One must consider this aspect of Islamic doctrine in light of its historical setting. It was bred by Mohammed in the deserts of Arabia in the seventh century A.D. It was nourished in the deserts and has matured in the deserts. Thus Islamism may be regarded as a "religion of the desert." Deserts form man psychologically in two ways: "... by impressing him first with the omnipotence of God and second with the nothingness and helplessness of man."

Through this submission to God, the Islam believer must logically accept God's Providence. If His Divine Providence recognized Mohammed as the Great Prophet who transmitted the Word of God to the people through the Koran, then the Arab must also acclaim the greatness of Mohammed. If the Prophet has been instructed to establish Allah's Word as Law through the use of two weapons, namely the tongue and the sword, then the Arab must also adopt this way of life. If the Sacred Book positively indicts a one-privileged people who have become idolatrous and unworthy of the divine blessings, then the Arab must also condemn this people. If the Koran specifically states that this people is that of Israel who has turned from God's path, denied the Christ, and taken usury, then the Islam believer is obliged to also condemn the Jewish people.

Islamic doctrine, therefore, must be an integral facet of the Arabian way of life if the Arab is to be a true follower of Allah. His



political, social, economic life must reflect his religious life. Disciplinary practices make him more conscious of his "abandonment." Certain fundamental practices effect this conscious realization of Allah's Providence.

Prayer, fasting, and almsgiving are necessary phases of this way of life. Five times a day—at dawn, at noon, at 3 p.m., at sunset, and after sunset—the Islam believer bows toward Mecca, the Rome of the Arabian world. Almsgiving is the free will offering to the poor to engender poverty of spirit in the Arab. One month is reserved for fasting. This is the month of Ramadan during which the Arabs fast from all food and drink, water, smoking, and stimulants. In order to participate more fully and actively in the spirit of Islam, the Prophet initiated the pilgrimage to Mecca. Once during the lifetime of every adult this pilgrimage must be made. This has concretized the bond of unity between the Islam followers throughout the world.

Philosophical thought has naturally developed from this manner of life. These people, who trace their genealogy back to Abraham and his son Ishmael, envision the totality of history as determined to accept Islamism. They are the heirs of God's plans for humanity. The responsibility of "manifesting the divine government for men" must be realized and actualized. Mohammed infused this philosophy of history into his followers. His conquest by fire and sword was to absorb the world of war into the domain of Islam and create a world-wide hegemony. Obstacles and sufferings indicate a laxity of discipline or emphasis of pleasure on the part of the Arabians. Their philosophy of history is influenced by Occasionalism and "God's pleasure."

Destiny so determines the Arabian. He must submit. He must work for the world-wide hegemony in some small way. He must build his sphere of influence on the domain of Islam. Then he must spread his sphere of influence to the domain of war. United efforts will better enable him to succeed. Religious motives have always proven most motivating in the course of history. To the Arabian mentality, they are no different. Rational religious motives form the basis for action and unity. Then this unity engenders emotional religious motives. Fanaticism may result. A nationalism which would unite the Arabs for their own social betterment, if properly handled, may unconsciously be imbued with this fanaticism.

Contemporary events in the Middle East have evidenced this spirit of Arabian nationalism. It differs from the European forms of nationalism and from the African type of nationalism. Arabian nationalism is not solely based on the French allegiance to the state irrespective of race, color, or religion. Neither does it draw all ideas from the Germanic allegiance to blood and race. African nationalism is more localized also. Arab nationalism hints of Pan-Arabism, visualizing one Arab state at the heart of the movement with the other areas of Islamism radiating out in concentric circles. This is Gamal Abdel Nasser's concept of the future of the Arab movement as expounded in *The Philosophy of Revolution*.

The hope of nations may lie in their youth, while the security of nations reside in their diplomats and leaders. Arabian youths have been impressed with this nationalism as have their parents. Student movements mirror the spirit of the newly-found independence and the opposition to western imperialism. Although the student movements in the Middle East are not as developed as elsewhere, they are gaining momentum. They are guideposts for future activities. Small student populations and inadequate educational programs prevent national student unions. Near Old Jerusalem a Pan-Arab university is in the organizational phase. A Jordanian student union may be effected from this. The University at Beirut, the Lebanese National University, and St. Joseph University encourage participation in National Students' movement. Iraq, Iran, Syria, and Egypt at present are not affiliated with any national or international student movements, although universities may be individually encouraging the nationalistic spirit.

These student movements, if directed for the general welfare of all the Middle East people, may be instrumental in removing prejudiced feelings of the older Arabs. Students who meet with other students naturally broaden their views of life. Western students in the Middle East may be able to direct the nationalistic spirit of the Arab students into a charitable and just spirit.

Then, in the course of time, these students who are disposed to a sound type of nationalism will be in the reins of government. In them will lie the security of the nations. At present they must contend with the social, political, and economic conditions.

The Middle East faces appalling problems in the educational realm as well as in all others. A poor and backward area, it is rent by the struggle between the traditionalist elite, the modernists, the Pan-Arab and the Pan-Syrian nationalists, and the Communists. Grinding poverty, sudden death, and the specters of revolution and war haunt an area whose major sources of revenue—oil royalties—flows into the hands of a few sheiks and bureaucrats and leaves the 40 million Arabs as badly off as before. The questions of Israel; the Arab refugees; the arms race; the Baghdad Peace; and the recent Russian maneuvers; all intensify the dangers of an already explosive land.

Arabian politics must be evaluated in light of the Islamic way of life and the conditions which have recently determined the part of Arabian influence in the world. We have discussed the Islamic concept of the world of Islam and the inevitable conquest of the world of war by Islam. The present day diplomats are in accord with this ancient doctrine, either for objective or subjective motives. Unity among the Arab states will more readily effect this conquest. The Arabians find their language, their religion, and their common cultural background real sources for this unity.

The actualization of an Arab union was seen in 1944 when seven Arab states considered forming a union. The Arab League was

agreed upon. It established a league of independent states dedicated to strengthening the common bonds among them. The preamble of the protocol suggest only economic, cultural, and social bonds.

Military union has been later effected through the Damascus Pact which Egypt controls. Present day happenings have stimulated this military rapprochement: the strength of Israel, the possible penetration by Russia, and the reliability of western support and assistance without strings attached. All Arabs fear these.

The northern military agreement of non-Arab states signed at Baghdad hastened the creation of the Damascus Pact. Also the Israeli-Egyptian border clashes and the trade agreements with Russia effected the pact of southern Arab states.

The element of Communism is not to be neglected. It is becoming a parasite upon the economic life of the Middle East. It is regarded by the Islam believer as a useful good. As the Islam mentality must admit the inevitable conquest of Islam, the Arab does not see the true evils of communism as a way of life. The Arab does not comprehend it as a contradictory way of life from his own. The philosophy of nationalistic abandonment of the Arab affects the Arab picture of atheistic communism.

Some non-Arab spokesmen firmly believe that only the Arab sphere of influence will block the Communist sphere. Others comment that the Arab League is only biding its time. This is characteristic of the Arab psychological makeup. The religion of the desert, founded by the Prophet over a millenium ago, is a patient religion. The Arabs may be just waiting. Then again they may be ignorant.

My own position regarding the outcome of the Middle East situation is optimistic. I feel that the youth of Islam will recognize the insincerity of the Communist orbit. Then they will see the value of the western sphere, in spite of its evils. Youth through education will find itself either as true sons of Islam who are theistic or as sons of Marx who are atheistic. I think that the Islamic spirit of submission to the will of God shall be the decisive factor. The Middle East through the Arab youth will be saved for Islam and God.

## **Egypt and Great Britain**

**By Sharon Carney**

Egypt was a Turkish province which had become practically independent under its governor or Khedive, Mehemet Ali in 1841. The Khedive, Said, had permitted French capital and a French engineer to build the Suez Canal. His descendants who held the Khedivate showed a marked decline. They could not govern, and they could not forbear wasting money. They borrowed enormous sums in Europe chiefly in England and France—and then they let their country drift into bankruptcy.

In 1876 the Khedive Ismail could not pay his debts, nor even the necessary expenses of government; and thus sold his shares in the

Suez Canal Company to England, through the instrumentality of Disraeli. This gave England, to all practical purposes, a half partnership in the development of Egyptian resources. The inevitable followed. The ambitious and extravagant Khedive borrowed too much money in Europe, mainly from French and English bankers who floated Egyptian bonds for him; and soon he was unable to pay the exorbitant rates of interest on the bonds. "None of the Egyptian loans cost less than 12 per cent per annum, and some cost more than 13½ per cent per annum." The debt rose in twelve years from £3,000,000 to £90,000,000. The situation was impossible and Egypt was bankrupt.

The international bankers then brought pressure on their governments, to good effect. It was suggested to Ismail that the financial control of his country be assumed by the two powers in question (the "dual control"), an Englishman to collect the revenues, a Frenchman to disburse them. The first British Commissioner thus appointed was Evelyn, a captain in the Royal Engineers who had been private secretary to Lord Northbrook, Governor-General of India. The final arrangements were made in 1877 with the Khedive's approval. Gladstone thundered in Parliament, but to no avail. Europe heartily approved, especially Germany, where Bismarck was always glad to distract France's attention from Alsace-Lorraine, the two provinces which he had annexed in 1871. All seemed propitious for this international experiment in the liquidation of a bankrupt country.

The Khedives' misgovernment was so great that in 1879 Ismail was deposed by the Sultan of Turkey, Abdul Hamid. His son Tewfik, warned by the example of his father, came to rely more and more on the Dual Control of France and Great Britain. In 1881 a group of Egyptians, who objected to the native misgovernment and the intervention of foreigners, rose in rebellion with the war cry of "Egypt for the Egyptians." This rebellion, originally a protest against Tewfik, opposed the foreign influence and was led by Arabi Pasha, a colonel in the native Egyptian army.

On June 11, 1882, Arabi's fanatics descended upon Alexandria and murdered about fifty Europeans. The British fleet was promptly sent to bombard the rebels in Alexandria into surrender. The Khedive and Arabi intrigued against each other; riot broke out in Alexandria; and the warships of both France and Great Britain converged on that port. The French admiral soon sailed away, and the safety of the British fleet was endangered by the construction of earthworks on shore. The British admiral demanded that work on these fortifications be discontinued; the Egyptians kept on constructing them. The warships bombarded and then destroyed Arabi's batteries.

Fiercer anti-foreign riots followed, Europeans lost their lives, and Arabi threatened to blow up or to block the Suez Canal. The British reply was instant. Troops drawn from India and England were placed under General Wolseley, who seized the canal, marched on Cairo, exiled Arabi, and mastered the country.

Subsequently British agents assumed responsibility for a large



part of the government of Egypt. No protectorate was declared, and Gladstone announced his intention to withdraw as soon as order and good government should have been restored.

Egypt was falling straight into anarchy; the Europeans could save themselves by leaving the country, as indeed they did, for 14,000 departed; but in the general collapse of Egyptian society and government, the peaceful population was the first to suffer. Great Britain proposed a joint intervention by herself, France and Italy. France and Italy refused, so the British Government by itself sent a small army to Egypt. General Wolseley's Army of Occupation re-instated Tewfik. Until some arrangement could be arrived at with the other Powers, the British army remained temporarily to keep order.

In June 1882 a meeting of ambassadors of the Powers took place in Therapia, on the Bosphorus, at the residence of the English ambassador. The Powers bound themselves to seek no exclusive privilege in Egypt in consequence of any joint action which they might undertake. Still, all the other Powers except England hung back from taking action; so that England was left alone to keep order in Egypt.

It proved easier to enter than to leave Egypt. The Egyptian government had long been paralyzed. Foreign bondholders had to be considered, European residents had to be protected, a nasty outbreak of the plague had to be fought—and there was the Sudan! The Sudan comprised the unknown, undefined, and largely waste land to the south of Egypt. Never a part of the old historic Egypt, it had been conquered by the Khedive Ismail, who fondly believed that if he ended slavery there he would be acclaimed in Europe as an advance agent of Civilization. Egyptian garrisons were located in the Sudan all the way from Wadi Halfa, at the Second Cataract of the Nile, southward to the great lakes of central Africa, and east and west from Ethiopia to the Sahara. As anarchy came to an end in Egypt it broke out in the Sudan. A prophet known as the Mahdi headed an insurrection which grew steadily through 1882 to 1884. Unless the Mahdi were smashed, not only would the Sudan be lost to civilization but the thousands of Egyptian soldiers who comprised its garrison would be massacred. Since England for the time being was responsible for the government of Egypt, upon her fell the obligation of rescuing these soldiers.

To do that, and to evacuate the Sudan, recourse was had to Charles George Gordon, one of England's most popular military heroes. His ancestors had fought for Prince Charlie in the "Forty-five" and for King George before Quebec. He himself had been in the Crimean War, and had won the name of Chinese Gordon because of his work as commander of the miscellaneous defenders of Shanghai during a time of rebellion. He was familiar with the Sudan; for he had served there as governor-general under the Khedive and had made himself unpopular with the influential slave-traders by his rigorous measures against their traffic. Now the English newspapers demanded that he be sent to Khartum, capital of the Sudan. He was tempera-



mentally unfitted for a task which consisted of withdrawing and retreating. Matters had not yet come to such a pass that fighting was unavoidable, and the British officials in Egypt would have preferred for this delicate situation someone more diplomatic, and less audacious. Nevertheless, Gordon was sent to Khartum, where he arrived in February, 1884.

He probably could have carried out his mission of withdrawal had he begun at once, for the Mahdi had not yet laid siege to Khartum. But Gordon did not intend to withdraw; he planned to stay there and save the city. Within two months he was cut off from Cairo by the Mahdi's dervishes and began to call for a relief expedition. By May it was obvious to most people that such a force must be sent. But, hoping against hope, the anti-imperialistic Gladstone delayed sending it until autumn. The Mahdi in the meantime pressed hard on Khartum, where, with food supplies dwindling, Gordon was withstanding the siege in magnificent fashion. The commander of the relief column, at last realizing that the slow hauling of boats around the Nile rapids involved too much delay, and awakening to Gordon's peril, sent part of his troops hurrying overland. Late in January, 1885, the vanguard came in sight of Khartum—just too late. Over the Sudan capital flew the green flag of the Mahdi, whose dervishes only two days before had captured the city and murdered Gordon.

The Sudan was lost, but the British were still faced with the problem of what to do with Egypt. It had to be protected from the Mahdi, that was certain; and that would take time. Had Turkey, whose Sultan was the hereditary overlord of Egypt, been able or willing to assume responsibility for it, the British would probably have left the country altogether. The Turks, however, taking French advice, refused to give any guarantees. Europe shrugged her shoulders. The international financial obligations of the Egyptian government were now over £1000,000,000; and the drop in cotton prices, coincident with the recovery of the Southern states after the American Civil War, seemed to preclude the economic recovery of Egypt. England was to get out of these troubles under the clever management of a member of her great banking family, the Barings. This was Sir Evelyn Baring, afterward Earl of Cromer, consul general at Cairo from 1883 to 1907.

Cromer's work was carried on under peculiar circumstances. The Turkish Sultan, as head of the western Mohammedans, was always an important factor in Egypt, and in addition received a yearly income as overlord. The Khedive appointed and dismissed all officials, supposedly formulated policies, and signed and enforced decrees. The Caisse de la Dette, or international commission representing European bondholders, still retained control of certain taxes and from the receipts subtracted interest charges. In addition, by the "capitulations," or customary privileges granted foreigners, consular courts and mixed tribunals had jurisdiction over criminal cases in which Europeans or Americans were involved; and, more serious yet, the capitulations forbade the levying of any direct tax on foreigners. Finally there was Cromer, British consul general. All

he did was to *advise* the Khedive, and anyone might do that. But British troops paced the streets of Cairo and that was sufficient reason for the new Khedive to accept Cromer's suggestions.

The choice of an Egyptian prime minister, the appointment of the Egyptian cabinet, the desirability of new legislation, the wisdom of selecting various Englishmen as advisers to the heads of the financial, judicial, and educational departments, the nomination also of an Englishman as sirdar of the Egyptian army—upon matters such as these the Khedive consulted with the consul general. To a resourceful mind the situation gave an opportunity to embark on an extensive program. And Cromer did so, His first definite accomplishment was to redeem Egypt from bankruptcy. He did this by adding to the Egyptian debt and by spending the money on irrigation. The magnificent but half-completed dam on the lower Nile, the work of French engineers, was finished, and at the First Cataract of the Nile, at Aswan, a second great dam constructed which made possible, through the new irrigation, two crops a year in place of one. The "three C's"—coubash, corvee, corruption—now drew Cromer's attention. Theoubash, or whip of rhinoceros hide, which was freely used on native workers, was banished. The corvee, compulsory and unpaid labor on the canals, was done away with. Political corruption, for which Egypt was notorious, almost disappeared. The consul general kept an eagle eye upon his civil service. Carefully recruited in the United Kingdom, where Cromer was said to have accepted men only from Oxford, Cambridge, or Trinity College, Dublin, it was well paid and highly honored. The rehabilitation of Egypt on the material side went on rapidly under its direction.

In the interim Egypt began slowly and painfully to reconstruct her army. The cowed and beaten forces which had feebly resisted the occupation were without pay, without officers, without discipline. These defects were remedied primarily by Colonel Herbert Horatio Kitchener. When the later became sirdar or commander in chief of the Anglo-Egyptian forces, in 1892, things began to hum. No married officer might hope to serve under Kitchener. One sick leave might be obtained from the sirdar, and only one. The army was Kitchener's life; it must be that of his subordinates also. To every native battalion he assigned three British soldiers, two to serve as majors, one as a noncommissioned drill sergeant. With these few whites Kitchener was content. They were all young. The sirdar in 1898 was only forty-eight years old, and but one English officer in the Egyptian army touched half a century.

The Sudan after Gordon's death had been given over to ten years of frightful anarchy. It was a hornet's nest ever threatening Egypt, and Cromer determined upon its recovery. This time the British resolved to undertake the task scientifically. The campaign was left in Kitchener's hands, and he planned one to last from two to three years, pushing on slowly southward by railway, telegraph, steamboat, and camel corps. By 1898 his army came in contact with the dervishes, the soldiers of the new Mahdi, who were annihilated in a great battle at Omdurman. The sirdar occupied Khartum, and then,

with a number of gunboats and several hundred men, sailed up the Nile five hundred miles to Fashoda. Here the British expansion from north to south met the French expansion across northern Africa. Kitchener was in a hurry; for the French, under Captain Marchand, had already reached the Upper Nile, having come in a northeasterly direction from the French Congo. The French had planned for this Marchand expedition to meet another, which was to come across Abyssinia from French Somaliland; but the latter never arrived. Marchand, however, was flying the tricolor at Fashoda, and Kitchener was determined to oust him. The French could claim priority; the British, that they were acting for Egypt, to which the Sudan belonged in theory. Kitchener's force, moreover, was overwhelmingly superior. Consequently France was unable to support her claims, and Marchand lowered the tricolor in 1898. This dramatic clash of imperial ambitions produced excitement at Paris and London, and it might have had serious consequences had not the French backed down.

Kitchener, after this episode at Fashoda, returned to Khartum and completed the annexation of the entire Sudan conjointly to England and to Egypt. The flags of these two nations were to fly, side by side, at equal elevation. England realized that it would not do to annex the region to Egypt alone, since if this were done the obnoxious capitulations would apply to the Sudan. On the other hand, England had no exclusive right to the country. The reconquest of it had been planned by Englishmen, and the Egyptian troops had been British-led; but the Egyptian treasury had paid the bill, and Kitchener's army was composed for the most part of Egyptians. Hence there was to be a condominium (joint rule); a governor-general would administer the Sudan in the name of both countries.

Progress in the Sudan, however, was somewhat less rapid than it had been in Egypt. There was little money to spend and a vast region to govern. To tempt back the old inhabitants, to restore law and order, to introduce new agricultural methods, to improve navigation, and to make taxation and justice equitable—these were a few of the problems. The joint rule was succeeding to a remarkable degree, principally through the agency of young British residents scattered through the Sudan and armed with independent administrative powers, when the World War broke out.

Up to this time the government had remained in the hands of the Khedive and his native ministers, but to each department of the State an English adviser was attached. In theory Egypt was still a foreign country, tributary to Turkey; the relations of the British Government at home were conducted with Egypt through the Foreign Office. An analysis of the political government of Egypt indicates that in the first place that the government is, in reality, not a Government at all. Nubar Pasha frequently said "This is not a government; it is an administration." This is true. The Khedive is deprived of all rights of external sovereignty, neither does he possess to the full those rights of internal sovereignty which are inherent in the rulers of all independent, and even of some semi-independent states.



In the second place, the manner in which the legislative power is exercised is unique. The Khedive cannot, on his own authority, issue any Decree the provisions of which will be binding on all the inhabitants of Egypt. Legislation has to be conducted by diplomacy.

In the third place, the executive power is so disseminated as to render it impossible to say where it resides. In certain matters, the Khedive and his Ministers are practically vested with despotic power. In others, their hands are tied to a greater extent than those of the Governors of the most democratic states. Moreover, it often happens that, although the text of the document which confers some special power may be clear, it will be found, on closer inspection, that some ligament exists which is in reality of so tough a texture as to place an effectual obstacle in the way of the practical exercise of the power.

In the fourth place, the judicial system is a tangle of conflicting jurisdictions. The law is at times applied by a body of foreign judges who, being free from the restraints of any legislature, are practically a law unto themselves. At times, again, the law is administered by Egyptian judges. Each consul judges his own countrymen for criminal offences according to the laws of his own country, while close by the Kadi is endeavoring to settle some dispute over a will according to the rusty principles laid down thirteen centuries ago by Mohammed.

The complicated machinery whose general nature is described above is numerated as follows:

1. The Sultan. 2. The Khedive. 3. The Ministers. 4. The Legislative Council and Assembly. 5. The superior European officials, mostly British, who are attached in various capacities to the different Ministries.

The above constitute the Turkish, Egyptians, and Anglo-Egyptian, as opposed to the International portions of the administration. The International or Mixed Administrations were created in virtue of arrangements made, from time to time, between the Egyptian Government and the Powers. In 1882, when the British occupation commenced, they were as follows:

1. The Commission of the Public Debt. 2. The Railway Board, under which was also placed the administration of the Telegraph Department and of the Port of Alexandria. 3. The Daira Administration. 4. The Domains Administration.

Lastly justice is administered by the following law-courts:—1. The Mixed Tribunals. 2. The Native Tribunals. 3. The Consular Courts. 4. The Mehkemeh Sheraieh.

As a result of this ineffective government the twentieth century brought discontent. This did not have its origin in economic troubles; one could not criticize Cromer effectively on that score. What made Cromer unpopular and what led to his recall was the growth of Egyptian nationalism, a movement partly religious, partly political, directed toward the expulsion of foreigners and toward Egyptian independence. The British gave in to it in part, and substituted a less autocratic Englishman for Cromer, who, although just, had been

unbending in his relations with the Egyptians. The result was, however, that Egypt became more restless than ever. Since the reformers were divided into two factions, the new consul general advised the Khedive to recognize one of them by appointing its leader to head the government. The appointee was promptly murdered; and ex-President Theodore Roosevelt of the United States emerging at this time from hunting big game in the jungle, proclaimed in a public speech in Cairo that the British should either withdraw or else rule Egypt with a firm hand. The nomination of Kitchener as consul general indicated that they chose the latter course.

Whether Kitchener would have succeeded where Cromer had failed is problematical. Tackling his new work with speed and dispatch, he came to the rescue of the poorer peasantry by a law which made it impossible for usurers to seize their land. He also increased the number of elected members in the Egyptian legislative council and gave slightly increased powers to that assembly. Before it was possible to judge fairly of his work, however, the World War brought it to an end.

In 1915 Britain declared a protectorate over Egypt in place of the previous "temporary occupation." The Egyptians were not asked to fight against Germany; but they were urged to enlist in labor battalions, despite the protests of Egyptian Nationalists. Their leader, Zaghlul Pasha, hastened to Versailles in 1919; but the Big Three paid no more attention to his pleas than to those of the other disregarded nationalists in Persia, Ireland, or Korea. He returned home such a bitter enemy of England that he was exiled. Thereupon trains were derailed and rioting broke out. A royal commission was sent to Egypt under Lord Milner, whose stiff manner as a high commissioner had irritated South Africa before the Boer War, and who, as a leading Conservative, had been a member of the inner circle of the War Cabinet and a delegate at Versailles.

The commission's reception was similar to that given the Simon Commission in India. Nevertheless, Lord Milner got in touch with Zaghlul and drew up a treaty which provided for Egyptian independence, with four reservations: British troops were to remain in Egypt to guard imperial communications; the Egyptians were to appoint English financial and judicial advisers; England was to retain the right of re-entry to protect foreigners; and the Anglo-Egyptian Sudan was to be left for further negotiations. The treaty was unpopular in both qualifications by further definition, Zaghlul induced Egypt to reject it. Once more he departed into exile, to the accompaniment of renewed rioting. Finally, in 1922, England declared Egypt an independent country. Fuad, the Khedive, was promoted to be king, "the first sovereign ruler of Egypt since Cleopatra." England clung to qualifying reservations, however, in regard to defense, the rights of foreigners, and the Sudan. Instead of "responsible government with safeguards," as in India, the slogan here was "independence with reservations."

Under Fuad, Zaghlul returned as prime minister of Egypt. He



had no intention of allowing British troops to stay permanently in Cairo nor of surrendering Egyptian claims to the Sudan. The British asserted that their line of communications with the Sudan must be kept open, and that it was impossible to substitute the internationalized canal zone for Cairo as a station for their troops. As for the Sudan, Britain made it clear that she would never agree to abandon either the British capital invested in irrigation projects there or the natives under her protection; for British officials were dubious regarding the ability of the Egyptians to control the warlike Sudanese tribesmen.

Thus matters stood in 1924 when Sir Lee Stack, the governor-general of the Sudan, was murdered in the streets of Cairo. The British promptly dispatched an ultimatum more drastic than that sent by Austria to Serbia in 1914. Not only must a large indemnity be paid and all Egyptian troops withdrawn from the Sudan, but in case of noncompliance England threatened to cut off Egypt's water supply. Egypt yielded, and for four years there was comparative peace. In 1928, however, England once more intervened, sent warships to Alexandria, and threatened a reoccupation unless certain distasteful bills were withdrawn from the Egyptian legislature. A year later came a new treaty, providing for an alliance between England and Egypt. In this the British agreed to withdraw their soldiers to the neighborhood of the Suez Canal, and the Egyptians promised to employ only English advisers in the training of their troops. Again the Egyptian Nationalists rejected the olive branch. Meanwhile a conservative revolution was taking place in Egypt, a new constitution being adopted with more power given to the king.

King Fuad was generally suspected of playing the political game as the friend of England. Whether he did or not, anti-foreign and, particularly, anti-Christian agitation continued. Although Sir Austen Chamberlain, as Foreign Secretary, stated in 1927 that Britain had made her last concessions, three years later the MacDonald government made more. England, it seemed, asserted only a form of Monroe Doctrine over Egypt, and although British troops stayed within striking distance of Cairo, there was no military occupation. In the Sudan a joint agreement regulated the use of the Nile waters.

In 1936 this theory could not well be sustained. The Ethiopian war made the Egyptian situation so ominous that British troops were rushed to Egypt, and as this happened the Egyptians elected a large Nationalist majority to their legislature. King Fuad died; his successor was his inexperienced young son, and the hopes of the Nationalists rose high. They found the British conciliatory. A treaty was signed by which Britain, in return for the acceptance by Egypt of a British military commission, promised to evacuate Cairo and Alexandria and to station her troops in the Suez Canal zone only. In addition, the Egyptians secured the right to share in the defense and administration of the Sudan.

## Iraq (Mesopotamia)

By Margaret Johnson

Some believe that the site of the Garden of Eden lay between the Tigris and Euphrates rivers in the land once called Mesopotamia, and known today as Iraq. Certainly the land is very ancient, and the earliest civilizations may have risen there. There is little in modern Iraq, however, that resembles a paradise, although in the days of the Sumerian, Babylonian and Assyrian empires it was one of the world's most fertile regions. Decay set in before it came under Turkish rule in the sixteenth century, and it became a desolate tract. Iraq's present rulers are attempting to restore the country's rich soil to its fertile state so that it can once again be cultivated. Because Iraq is one of the world's great oil-producing countries it holds a position of great strategic importance in the struggle between free nations and the communist powers. Its vital oil has more than once in recent years been the cause of serious international disagreements.

Mesopotamia, now known as Iraq, has been called the "cradle of civilization" because here the human race is thought to have had its beginning and it had also been termed the "dust heap of the nations," because the ruins of mighty empires of ancient times are buried under its sun-baked soil. This tract of country, which was before World War I the Turkish provinces of Mosul, Bagdad and Basra, stretches in a southeasterly direction from Kurdistan to the Persian Gulf. Two mighty rivers, the Euphrates and Tigris, flow through the land and finally unite to form the Shatt-al-Arab, which discharges its waters into the Persian Gulf over one hundred miles farther to the south.

Tradition says that the Garden of Eden lay somewhere in this land, and modern excavation has shown that there once existed here what is believed to be one of the oldest civilizations on earth—the Sumerian. The Sumerians, who were probably of Indo-European origin, were the first known astronomers. It was they who divided the day into twelve double hours and who gave the first writing. They had laws and learning and they practiced medicine. After long years, they were overrun by the Semite invaders, nomadic peoples of Arabic origin, who adopted the writing, laws and customs of the Sumerians.

From this fusion of Sumerians and Semites rose the Babylonians and Assyrians. The first Babylonian Empire was founded about 2100 B.C. Its chief city was the Biblical Babylon. Centuries later the Assyrian nation arose in the north and there was a long struggle for supremacy between the two kindred nations. Babylon and Lower Egypt, for a time, fell under the sway of the bold Assyrian conquerors, and then Nineveh, its capital was the premier city of the world. With the destruction of Nineveh in the seventh century B.C., Babylon again rose to power. Nebuchadnezzar rebuilt the city, en-

closing it with mighty walls which, with the "hanging gardens," formed one of the Seven Wonders of the World.

But Babylon, as recorded in the Bible, was taken by Cyrus, king of the Medes and Persians. The Persians in turn fell before the Greeks under Alexander the Great. The Greeks were followed by Parthians, Romans and then Persians again. After the death of Mohammed in 632 A.D. his Arab followers overran the Persian empire. Then in 1516 the country finally passed to the Turks, under whose misrule it remained about four hundred years.

Following the expulsion of the Turks, Mesopotamia was left under British control. In 1921 Emir Feisal was crowned King of Iraq under a British Mandate. Then Iraq became independent in 1932. Governmental shifts, plus oil, speeded up far-reaching changes.

The majority of the population of Iraq is Arab. There are Arabs of all types and ranks with a large admixture of Persians. These people are Mohammedans and are divided mainly into the Shiah and Sunni sects. In this country are some of the most famous places of pilgrimage in the Moslem world.

The Jews, who today number only a few thousand, have their holy places of pilgrimage. The Jews are chiefly men of the towns, shopkeepers and sometimes bankers.

The Christians, who are more in number than the Jews, are found around Mosul and are mainly Assyrians. Being better educated than the rest of the natives they form for the most part the professional class. In addition to these people there are wild Kurds from the north, nominally Mohammedans, and representatives of many other nationalities and religions. Among the latter are two communities, the Sabaeans and the Yezidis.

The Sabaeans, or Subbus, get their name of Star-Worshippers from the fact that they turn to the polar star when praying under the belief that the supreme deity has his residence beyond that star. Sunday is their holy day, they practice baptism once a week and they have a ceremony in which bread and wine are used. They are not Christians, but they have great veneration for John the Baptist.

The Yezidis are often called Devil-Worshippers. Although they believe in God the Creator, they hold that the devil is very powerful and treat him with deference.

Within recent years there has been truly a marvelous change in many respects. A great deal of money had been expended, and the results are to be seen in all directions. Education—elementary, secondary, and technical—is advancing; sanitation, to which no attention was ever paid before, has been introduced, and the streets of the cities have been paved and lighted with electricity.

The future of the new Iraq is full of promise, but its realization will depend on the way in which its people adapt themselves to the new conditions.

## Iran (Persia)

By Margaret Johnson

Under Cyrus the Great and his immediate successors, the Persian Empire became a powerful state but was conquered by the Greeks. Again, it rose to power under the Sassanians who were finally overthrown by the Arabs and, although it has retained its independence, it never regained its former position. In the early part of the twentieth century, it could have been called a land of the Middle Ages ruled by an official class that was both lazy and dishonest. Government appointments were bought and the purchasers in order to get their money back extorted large sums from the people. In 1925, the Shah Ahmed was deposed and a man of humble birth, Riza Khan, who was possessed of energy and enlightened ideas, ascended the Peacock Throne. This man of the people did much to restore law and order in Persia, now called Iran. In 1941, however, he was forced to abdicate and his son, Muhammed Riza Pahlevi came to the throne.

Persia, one of the most interesting and historical countries of the Middle East, consists mainly of a vast plateau between Afghanistan and Pakistan on the east and Iraq, or Mesopotamia, on the west. To the north lies the Caspian Sea and on each side of this stretch of water the Persian frontier adjoins that of Russia; to the south lies the torrid Persian Gulf.

The Persians call themselves Irani (a form of the word Aryan). Their beginning is legendary, but it is thought that as nomadic tribes they wandered from parts further east and, attracted by the Caspian Sea, settled near its shores. In about 550 B.C. Cyrus the Great made himself known to history for he conquered all the neighboring tribes and formed the Persian Empire, the first great Aryan empire. His successors extended the boundaries from the Punjab in India to beyond the desert in Egypt and sought to conquer Greece, but were defeated by Alexander the Great, who in 334 B.C. made it a Greek province.

The next great period in Persian history began about six hundred years later under Sassanian rulers, who again brought to Persia the glory and splendor of her earlier period. This empire endured until it was overrun by the Arabs in the seventh century A.D.

Up to the time of the Arab invasion, the Persians were followers of Zoroaster and worshiped the sun and fire, but after the Arab conquest, they were converted to Mohammedanism, which is their religion still, although they belong to a division known as Shiite or Separatist.

Arab rule, however, fell before the warring Mongols under Jenghis Khan, which in turn gave way to Tamerlane the Tartar and his hordes who swept over the country on their way westward. In the sixteenth century, a strong leader, Ismail, came to power and founded the Safavid Dynasty. Under the first Safavid rulers, the boundaries were extended and Persian art, especially miniature



painting and hand-woven carpets, reached a height of perfection that has never been surpassed.

Weak rulers followed, and the next centuries saw the territory reduced to its present boundaries. In the twentieth century, the country fell into a sad state of political corruption under the Kajars who were ousted in 1925 by a man of the people, Riza Khan, who became Shah.

The climate of Persia is one of extremes, for while frost is common enough in the winter season, the heat in the summer months is intense, especially in the low-lying provinces bordering on the Persian Gulf. As a rule the heat is a dry one and the climate on the plateau is delightful, but the storms are terrible.

The present population of Persia is about fifteen millions, and, as the area of the country is about three times that of France, it is very widely scattered. Owing to the scanty rainfall, there is a lack of water except in the Caspian provinces and there are huge uninhabitable areas. The country may be described as a desert with a few towns and villages dotted about in it, wherever water happens to be available.

With the exception of rug-weaving and the manufacture of silk and cotton textiles, pottery and some leather goods, Persia had few industries. Most of the manufactured goods used by the Persians must be imported.

Persia's chief wealth is in her oil fields, which cover about five-sixths of the country. The richest single oil field in the world is in the southern region. At Abadan, a town near the head of the Persian Gulf, is the world's largest oil refinery.

For many years the fields were operated by a British company. Persia could not run them herself, at least partly because there were few Persians with the necessary technical training. This arrangement began in 1901, when Persia granted a monopoly in the exploitation of the oil fields to an Englishman, William Knox D'Arcy. His venture eventually became the Anglo-Iranian Oil Company—53 per cent British-owned. Then in 1919 Persia agreed to a convention by which British advisers were placed in various departments of the Persian Government, military as well as civil. This made Persia practically a British protectorate.

As the years went by, resentment against British domination grew more open and bitter in Iran (Persia changed its name to Iran in 1935.) After World War II, the unrest came to a boil, particularly over the oil situation. It was heated still further by a growing spirit of nationalism—Iran for the Iranians—the same spirit that has been emerging in so many other parts of Asia since the war.

The climax came in the spring of 1951. Under the leadership of Mohammed Mossadegh, who was Prime Minister of Iran at the time, Iran suddenly nationalized the oil industry. This meant the end of British control. It also brought the industry, Iran's chief source of income, to a standstill. The British technicians departed and there were few trained Iranians to take their places. Regardless of Iranian

feelings, it was obvious that the industry could not be operated without outside help of some kind.

In 1953 popular backing of the Shah led to an uprising and the overthrow of Premier Mossadegh. The new premier, Fazlollah Zahedi, reopened the oil issue. In the following year an agreement was reached with eight British, United States, Dutch and French companies to get Iran's frozen oil industry humming again. Under a twenty-five year plan, the companies began to extract, refine and market the products of Iranian oil fields.

With the resumption of earning from the petroleum industry, plus borrowed money, Iran embarked on an ambitious five-year development program to increase agricultural and mineral production, to improve transportation and communication facilities, and to develop a huge hydroelectric project in Karaj.

Iran has awakened to her need for improvements, but many obstacles stand in the way. The greatest, perhaps, is the mutual distrust that exists among the different groups within the country. The lawmakers' fear one another and are all jealous of the Shah. Whatever money is made is not reinvested in Iran, but banked outside the country.

The peasant is the backbone of the nation. His village is sometimes enclosed within a high mud wall, in which case the houses are small and dark. The open space in the center of the village, where the cattle are driven at night, is usually dirty. The peasants are still practically serfs under a real feudal system and they are the people who are most eager for improvements to be made. The land is sparsely settled and labor is scarce. The most primitive methods of agriculture are still in use. A few model farming communities exist, but they have been built with outside aid. The ruling classes may be divided into the landowners, who have a great deal of wealth, and the prosperous merchants of the towns and cities who own their own shops or cafes. The peasant has little voice in the Government.

In Persia the position of the men is far better than that of the women. When a boy is born the father receives congratulations, whereas the birth of a girl passes almost without notice.

In former times, upon reaching the age of eight, the boy was placed in charge of a manservant, and a priest undertook his education, which consisted mainly of learning to read and write. The textbook was the Koran and the unfortunate pupil was forced to learn sentence after sentence in the original Arabic with its meaning in Persian. Little else was studied under private instruction or in the numerous religious schools.

Great progress has been made in education. Modern schools have been established, which, in the lower grades, are attended by boys and girls together. Hundreds of students have been sent abroad to study so that they may return to teach in the schools or become leaders. A university in Teheran gives higher education in all branches of sciences and arts.

The new order which is gradually taking the place of the old in

Persia is due to a large extent to the efforts of Riza Khan, who was Shah from 1925 to 1941. His story is a fascinating one. A man of humble birth, he began his career as a trooper in the Persian Cossack Brigade. He gradually rose in rank through sheer energy and ability and at last assumed command of the brigade. In February, 1921, being then in command of more than 2,000 Cossacks, he overthrew the Persian Cabinet. He became Minister of War in the new cabinet formed by the Shah.

Iran presents a medley of East and West, ancient ways and modern magic of the machine age.

## SERBIA

By Donna Dunn

### A. Location and Population:

Serbia is a federal unit of Yugoslavia. It is a Slavonic nation ethnically and by language. It is located in the heart of the Balkan Peninsula and constitutes the east central and most important part of Yugoslavia. It is bounded on the North by Hungary; on the East by Rumania and Bulgaria; on the South the border meets that of Yugoslav Macedonia and then takes a northerly course along Albania until it meets the eastern edge of Montenegro. The Drina River separates it from Hercegovina and Bosnia as far as the Sava River where the border finally touches eastern Croatia and the Danube.

The population, according to the official census of 1953, was 6,527,966 and the population in Belgrade, the capital, is 469,888. The climate is similar to that of central Europe. It is rich in tobacco in Southern Serbia and in vineyards and orchards in Eastern Serbia. Agriculturally, Serbia is rich in zinc, lead, and copper. Textiles are their chief industry. Nearly half of the Serbs are of the Orthodox faith.

### B. History:

Serbia's known history as a Balkan nation begins about the middle of the seventh century. They did not at once form a united political organization. At first the related clans occupied a certain territory which, as a geographical and political unit, was called Zhupa (county), the political and military chief of which was called the Zhupan. The first few centuries after the arrival of the Serbs in their present country was a struggle between the attempts at union and centralization of the Zhypaniyas into one state under one government and the resistance to such union and centralization. There was also at this time a struggle between the Greek Church and the Greek emperors on one side and the Roman Catholic Powers (Venice and Hungary) on the other for the possession of exclusive ecclesiastical and political influence. Around 870 the Serbian Zhupans acknowledged the suzerainty of the Greek emperors and the entire Serbian people embraced Christianity.

In the tenth century Rascia, the first Serb state, was founded in the mountains of Southeastern Bosnia and Northeastern Hercegovina and then expanded Eastward and Southeastward toward the plains of Kosovo and the valley of the Vardar and Morava. Stephen Nemanya, one of the ablest and most outstanding of the rulers of Serbia, accomplished the definite organization of the State. His son, Rastko, founded the independent Serbian Orthodox Church.

During the fourteenth century, the Nemanya Dynasty ruled and made Serbia the strongest state in the Balkan Peninsula. In 1330 Stephen Uros III drove the Bulgars from the Vardar Valley in the Battle of Velbuzhd and, in 1346, Stephen Uros IV assumed the title of emperor of the Serbs, Bulgars, Greeks, and Albanians. However, an early death put an end to his ambitious plans. He also formulated a code of laws showing the advanced social structure of the Serbian State.

In 1355, Stephen Uros V took over but he lacked the strength of his father. During this time, the Serbs were defeated by the Turks at the Maritsa River in 1371 and, in 1389, were again defeated by the Turks on the Plain of Kosov. This actually marked the fall of the independent Serbian state although Serbia continued her precarious independence until 1459, when the nation came under Turkish rule. Thus it remained for more than four centuries. During this time the Serbian Orthodox Church remained the only national institution not destroyed by the Conquerors.

In 1804 the Serbs started the great national revolution against the Turks. They were led by George Petrovic, also called Black George, and he succeeded in freeing the entire province of Belgrade from the Turks. In the same year Russia, who was also involved in a war with Turkey, concluded an alliance with Serbia which drew the attention of Europe to Serbia. At this time Serbia enjoyed a fair degree of autonomy and was self-governing. In 1812, the Turks recognized the autonomy of Serbia as a result of the Treaty of Bucharest with Russia. However, Turkey refused to carry out the obligations of the treaty and moved in force against the Serbs. In 1815 the Serbs started a second revolt led by Milos. He succeeded in obtaining the autonomy. In 1826, Turkey once again bound herself to carry out the provisions of the Treaty of Bucharest. In 1830, the Turkish Sultan guaranteed Serbia's autonomy under Russian protection and recognized Milos as hereditary Prince of Serbia. In 1833, Turkey finally ceded the six countries of the province of Belgrade which she still occupied to Serbia. In 1839, Milos was forced to abdicate. His son Michael took the throne but was also forced to abdicate in 1842. In this same year, Alexander Karageorovich took the throne. His reign was marked by considerable improvement in the cultural life of the country and the development of the organization of the state. The autonomy of Serbia was, in 1856, finally confirmed by the Congress of Paris as being guaranteed by all the powers and not just Russia. Two years later, in 1858, Alexander Karageorgivich abdicated and Milos was recalled to the throne. When he died in 1860 his son, Michael, reascended the throne. During his



reign, he obtained the withdrawal of Turkish garrisons from Serbia.

When Michael was assassinated in 1868, his nephew, Milan succeeded him. There were two wars with Turkey at this time. The first one, in 1868, was unsuccessful but, from 1877-1878, another war occurred from which substantial territories in the South and Southeast of Serbia were liberated.

Then, in 1878, the Treaty of San Stefano deprived Serbia of most of her military conquests. However, in 1878 also, the Berlin Congress nullified the Treaty of San Stefano. As a result of this, Serbia was greatly enlarged in the South and Southeast and was recognized as a fully independent state. But the Congress also decreed that Austria-Hungary occupy the predominately Serbian province of Bosnia and Hercegovina. This occupation led to new troubles in the Balkans and finally became one of the indirect causes of World War I.

In 1882 the Serbian Parliament proclaimed Serbia a Kingdom and Milan the first king. In 1889, after unsuccessfully attacking the Bulgars, Milan was forced to abdicate and his son, Alexander, took over. The Obrenovich dynasty came to an abrupt and violent end in 1903 when Alexander was assassinated and Peter I Karageorgevich was called to the throne. At this time the country developed a parliamentary system and democratic institutions and achieved economic and social progress. Nine years later, in 1912, the Balkan League of Serbia, Montenegro, Bulgaria, and Greece was formed for the purpose of liberation of the Balkans from Turkey. The Turkish army was defeated and those parts of the Balkans still under Turkish rule were liberated. Then in 1913 Bulgaria attacked Serbia and was defeated. As a result, the Treaty of Bucharest was signed with Bulgaria in the latter part of 1913 and Serbia was awarded large territories in the Valley of the Vardar and in the Southwest toward Albania.

In 1914, Austria-Hungary, seeing Serbia as a menace to its own existence, declared war. This resulted in World War I. In this war Serbia achieved remarkable successes and successfully resisted the invaders for more than a year. Then, when Germany and Bulgaria joined Austria-Hungary, Serbia was forced to give ground. At this time she was aided and equipped by the allies and the reorganized Serbian army played an important part on the Salonika front.

In 1918, Serbia and Montenegro merged their existence as independent kingdoms in the newly created kingdom of Serbs, Croats, and Slovenes called Yugoslavia. A new constitution was adopted. The Croat representatives forcibly opposed this Constitution which provided for a unicameral system and divided the country into 33 districts. Finally, in 1926, the Croat Republican Peasant Party recognized the Constitution of 1921 and became the Croat Peasant Party. In 1929, King Alexander abolished the Constitution of 1921 and formed a government under the premiership of the commander of the Royal Guards, General Petar Zivkovic, and in October of the same year, the King named the Kingdom of the Croats, Serbs, and Slovenes Yugoslavia. The new kingdom was then divided into nine

banovines. A new constitution under the name of Yugoslavia was proclaimed in 1931. This provided for a bicameral system in which the House was elected by general vote and the Senate was elected half by a special type of vote and the other half was appointed by the Crown.

Then, in 1934, Alexander I was assassinated and was succeeded by his son, Peter II under the regency of Prince Paul, Doctor Stan-kovic, and Doctor Perovic. However, Prince Paul actually assumed the powers of government. In 1941, Hitler forced Yugoslavia to sign the Tripartite Pact. However, two days later, the Serbs overthrew the regency and the government, thus practically repudiating the Tripartite Pact. So on April 6, Hitler launched a powerful attack on Yugoslavia. Yugoslavia was defeated and divided between the Axis and Bulgaria and Hungary. In 1944, the Red Army took Bel-grade and Tito installed his regime as government *de facto* of Yugoslavia. In 1945, the Yalta Conference made specific provisions for the new provisional government of Yugoslavia with Tito as prime minister. The government hence became Communist dominated. This fact became even more evident when, in 1946, a Constitution patterned on the Soviet Constitution was voted for Yugoslavia and in 1953 a new Constitution was adopted by the National Assembly. According to this, "Yugoslavia is a socialist, democratic, federal state of sovereign peoples equal in rights, composed of the People's Republic of Serbia, Croatia, Slovenia, Bosnia-Hercegovina, Macedonia, and Montenegro." At the present time the entire political life of the country is controlled by the Communist Party and the Government controls the whole economic life of the country as well as the foreign trade.

**NEXT ISSUE: Oil—The Modern History of the Middle East**



